THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

No. 11, Vol. XXXIX. Monday, March 12, 1877. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE CALL FOR THE "MORMON BATTALION." THE BATTALION ON THE MARCH.

(By Edward W. Tullidge.)

It will be remembered that Brigham Young, while believing the battalion call to be a test of loyalty, hastened with Heber C. Kimball and Willard Richards to Mount Pisgah, 130 miles, to execute the "demand," as they deemed it, for a battalion of their picked men to serve their country. They immediately sent messengers, with official dispatches from their high councils, to Nauvoo, Garden Grove, and the regions around, calling to head-quarters their old men and able-bodied boys to supply the place of their picked men going for the service of their country.

Returning to Council Bluffs, the Twelve gathered the "Camp of Israel" to enrol the companies of volunteers. While Major Hunt, of the volunteers, was calling out the first company, Brigham Young conversed with Col. Kane in Woodruff's carriage about the affairs of the nation, and told him the time would come when the Mormons would "have to save the Government of the U. S., or it would crumble to atoms."

Forty minutes after twelve of the same day, July 15th, the Elders and the people assembled in the Bowery. President Young then delivered to the congregation a simple but earnest speech, in which he told the brethren, with a touch of subdued pathos, "not to mention families to day;" that they had "not time to reason now." "We want," he said, "to conform to the requisition made upon us, and we will do nothing else till we have accomplished this thing. If we want the privilege of going where we can worship God according to the dictates of our consciences, we must raise the battalion. I say, it is right; and who cares for sacrificing our comfort for a few years?"

Nobly did the Mormons respond to this call of their country. The Apostles acted as recruiting sergeants; nor did they wait for their reinforcements, but moved as though they intended to apply their leader's closing sentence literally; he said: "After we get through talking, we will call out the companies; and if there are not young men enough we will take the old men, and if they are not enough we will

take the women. I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as ever I could ask for. I say unto you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honorable."

"There was no sentimental affectation at their leave-taking," said Thomas L. Kane, in relating the story to the Historical Society of Pennsylvania. "The afternoon before their march was devoted to a farewell ball; and a more merry dancing rout I have never seen, though the company went without refreshments, and their ball was of the most primitive. It was the custom, whenever the larger camps rested for a few days together, to make great arbors, or boweries, as they called them, of poles, and brush, and wattling, as places of shelter for their meetings of devotion or conference. In one of these, where the ground had been trodden firm and hard by the worshipers, of the popular Father Taylor's precinct, was gathered now the mirth and beauty of the Mormon Israel.

"If anything told that the Mormons had been bred to other lives, it was the appearance of the women as they assembled here. Before their flight they had sold their watches and trinkets as the most available recourse for raising ready money; and hence, like their partners, who wore waistcoats cut with useless watch pockets, they, although their ears were pierced and bore the marks of rejected pendants, were without earrings, chains or brooches. Except such ornaments, however, they lacked nothing most becoming the attire of decorous maidens. The neatly-darned white stockings, and clean white petticoat, the clear-starched collar and chemisette, the something faded, only because too-well washed lawn or gingham gown, that fitted modishly to the waist of its pretty wearer—these, if any of them spoke of poverty, spoke of a poverty that had known better days.

"With the rest attended the Elders of the Church within call, including nearly all the chiefs of the High Council, with their wives and children. They, the bravest and most trouble-worn, seemed the most anxious of any to throw off the burden of heavy thoughts. Their leading off the dance in a double cotillon was the signal which bade the festivity to commence. To the canto of debonnair violins, the cheer of horns, the jingle of sleigh bells, and the jovial snoring of the tambourine, they did dance! None of your minuets or other mortuary possessions of gentles in etiquette, tight shoes and pinching gloves, but the spirited and scientific displays of our venerated and merry grandparents, who were not above following the fiddle to the lively fox-chase, French fours, Copenhagen jigs, Virginia reels, and the like forgotten figures, executed with the spirit of people too happy to be slow, or bashful, or constrained. Light hearts, lithe figures, and light feet had it their own way from an early hour till after the sun had dipped behind the sharp sky-line of the Omaha hills. Silence was then called, and a well cultivated mezzo-soprano voice, belonging to a young lady with fair face and dark eyes, gave with quartette accompaniment, a little song, the notes of which I have been unsuccesful in repeated efforts to obtain since—a version of the text touching to all earthly wanderers:

"By the rivers of Babylon we sat down and wept:
We wept when we remembered Zion:

"There was danger of some expression of feeling when the song was over, for it had begun to draw tears, but, breaking the quiet with his hard voice, an Elder asked the blessing of heaven on all who, with purity of heart and brotherhood of spirit, had mingled in that society, and then all dispersed, hastening to cover from the falling dews."

[TO BE CONTINUED.]

LOGAN TABERNACLE.

The new Tabernacle at Logan, Cache County, Utah, is a building of which the people of Logan may well be proud, and when finished it will be a great ornament to the city, a credit to those who superintended its construction, and a monument of the perseverance and public spirit of the large hearted people who live in Utah's finest valley.

It is erected on the public square at Logan, which occupies a whole block, and is enclosed by a picket fence. Work was commenced upon it several years ago, the foundation was dug and considerable material was placed upon the ground. But grasshoppers and other drawbacks hindered the work, and the building was neglected.

In 1873, however, the project was revived, and since then the people have contributed liberally towards its completion. The old foundation was condemned, an enlarged plan accepted, and the work of erection vigorously prosecuted. A fine building now stands on Logan square, and the base ment was dedicated in January.

Logan Tabernacle is built of stone. The size of the main building inside of the buttresses is one hundred and twenty-five and a half by sixty-five and a half feet. The large room in the basement is 104 x 60 feet; its height, from floor to ceiling, is 12 feet 8 inches; the walls are three feet thick—above the water table 2½ feet thick. It is lighted by ten mullioned windows 5 x 7 feet, with 12 x 18 inch glass. At its west end there are three ante-rooms, one 12 x 18 feet. There are three doors at the west end, and two at the east. The platform at the east end is 10 x 16 feet. The basement is nicely plastered and neatly painted, and is well lighted by fine chandeliers.

The upper room is 105 x 61 feet inside, and 33½ feet from floor to ceiling. A gallery stretches along the north and south sides and west end, supported by 21 pillars. Two rows of mullioned windows are on each side, the lower 5 x 6 feet 8 inches, the upper 5 x 10 feet 2 inches. Five doors open to the west, and two to the east. There are three ante-rooms in the west end, same size as those in the basement.

At the east end of the building is a projecting vestry, three stories high, the lower story to be used for a furnace-room. The east gable has two large half-circle windows. At the west end is a projecting tower 24 feet square, now 69½ feet high; when completed it will be 143½ feet from the ground to the top of the spire. It is lighted by a 7 feet circular window and two half circles.

The work upon it is first-class in every respect. The building committee were Bishop W. B. Preston, Thomas X. Smith, and Messrs. Chas. O. Card and Moses Thatcher. Charles O. Card is General Superintendent, James Quayle, the mechanical foreman, and the framing was done under the direction of D. B. Landreaux. When completed, it will be one of the best buildings in the Territory.—*Ogden Junction.*

A LITTLE MORE OPPOSITION.

At frequent intervals there appears to be a revival of opposition to the people of this Territory. In fact the periodicity of these occurrences is evidently assured, though they do not always advance to the energy and wildness of raging crusades, setting at defiance all justice. These aggressive conspiracies are always unjust to a greater or less extent, but now and then they break through all restraints and pass beyond all bounds, showing the weakness and the wilfulness of man when banded against his fellow-man, until they swell to such extreme that they burst from the tightness of their own tension, and collapse, leaving their debris all around.

There are indications of attempts

at another of these peculiar efforts, and this time having a strongly political character, one of the most powerful pleas being expressed in the phrase, "the necessities of political action." The promoters of this effort have issued as a manifesto, a political card without a name, an address, having for its burden the alleged "anomalous state of affairs," the "enormous evils," that exist in Utah, and that "can be corrected only by a determined opposition to the dominant party."

After a long preamble and dissertation upon these "evils and the popularization of politics, with a little glorification of "American institutions," five points, embodying the "grievous wrongs committed" by the "dominant party" are put saliently forth, for the redress of which "popular and enlightened action" is asked. These five points are in brief—

1. Union of church and state.
2. Religious affairs are considered superior to political affairs.
3 Illiteracy of youth, no system of free common schools.
4. Marked ballot.
5. Lack of legislation to insure the purity of the ballot-box.

These are the principal "grievous wrongs" complained of. As to the first, we had supposed we were living under a republican form of government, at least in part. We never heard before that the Federal Government or the Territorial Government was a union of church and state, the Constitution forbidding Congress to make laws concerning an establishment of religion.

As to the second, do these agitators consider the body superior to the soul or the soul superior to the body? Which is the greatest in their estimation?

As to the third, statistics show that Utah is well advanced in educational matters, and, considering the circumstances, in the front rank in this regard. There are free common schools in Utah, and every district has the local option to establish the same by taxation if the people wish it.

As to the marked ballot, Utah is not the only place where that exists, and it is now as strongly advocated in different parts of the Union, in order to preserve the purity of the ballot.

As to further legislation to insure the purity of the ballot-box, where is it not needed, if legislation could insure that purity? That is the very thing which is causing all the current electoral squabbling in the States, and which came very near disrupting the Union again. Perhaps the ballot is as pure in Utah as anywhere else in the Union, except where these agitators manipulate it, as in Tooele, for instance, and in Corinne, where it is understood they cast more votes for their party than there were voters altogether in the place.—*Deseret News.*

THE FIRST SUNDAY SCHOOL IN UTAH.

There has been some controversy over the question, Who established the first Sunday School? We have noticed the different statements which have been published and have all along had the impression that Elder Richard Ballantyne, Sen., who is now Superintendent of Sunday Schools in Weber County, had a prior claim to any of the disputants. But we did not think it mattered a great deal, so long as the Sunday Schools are established and in good working order, therefore we have said nothing on this matter.

We notice, however, a communication to the *Deseret News* from Elder Angus M. Cannon, in which he states that he attended with great benefit to himself in the winter of 1849-50, a Sunday School in the Fourteenth Ward, conducted by Elder Richard Ballantyne.

We believe this was the first Sunday School in the Territory, and that our County Superintendent is entitled to the honor of being the introducer of the system into Utah. He is still interested in the good work, and has

done much good among the rising generation of Utah.

It has been stated by persons opposed to the "Mormons," that there were no Sunday Schools in Utah till some of the so-called "Christian" sects obtained a foothold here. It will be evident from the above that this is a fallacy. We are happy to state that the education of the young has always been considered of the first importance by the "Mormon" people, and that our Sunday Schools were never in a more flourishing condition than at the present time. Those who spend their time and talents in teaching the boys and girls in our Sunday Schools labor gratuitously to benefit the community, are entitled to great praise, and if they find no earthly reward beyond the pleasure which is derived from doing good, they will find in the day when justice metes out to each one his due portion, that they have laid up treasures in heaven which will never perish.—*Ogden Junction.*

PROPHECY OF THE FIRST NAPOLEON.

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Alexander wrote to Napoleon,—"I offer you the half of Europe, I will help you to obtain it, secure you in the possession of it; and all I ask in return is the possession of a single strait, which is also the key of my house." Napoleon, according to O'Meara, in his "Voice from St. Helena," replied thus:—"In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which Alexander practised towards me was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things, in a few years, Turkey must fall to Russia. The greatest part of her population are Greeks, whom you may say are Russians. The Powers it would injure, and who would oppose it, are England, France, Prussia, and Austria. It will be very easy for Russia to engage Austria's assistance by giving her Servia and other provinces bordering upon the Austrian dominions which extend towards Constantinople. The only hypothesis that France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. She quarrels with you (England), marches off to India an army of seventy thousand good soldiers, which to Russia is nothing, and a hundred thousand *canaille*, Cossacks, and others, and England loses India. Above all the other Powers, Russia is the most to be feared, especially by you. Her soldiers are braver than the Austrians, and she has means of raising as many as she pleases. In bravery the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity farther than any other, and I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king; but your imbeciles of ministers would not consent. A hundred years hence I shall be praised, and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun and a prey to those northern barbarians they will say, 'Napoleon was right.'"—*Colburn's New Monthly Magazine.*

That which belongs to a religion above the laws of time and space, above the finite, is supernatural.

ALAS FOR ENGLAND.

HER LIQUOR TRAFFIC.

A meeting of the Liverpool Incorporated Chamber of Commerce was held to hear an address from Mr. William Hoyle, of Claremont, Tottington, on the "Commercial and economic aspect of the large consumption of alcoholic drinks."

The President, in introducing Mr. Hoyle, said he was a great authority on the question on which he was to speak. Mr. Hoyle was only going to deal with the economical and commercial aspect of the subject, because this was not the place to discuss the moral and political aspect (hear, hear).

Mr. Hoyle said that in 1875, the amount of money spent in intoxicating liquors was 143 millions sterling. He showed that the amount had increased every year since 1845. From 1860 to 1870 the average amount of money spent per annum on intoxicating liquors, was 105 millions, and from 1870 to 1875 the average amount was 135 millions sterling. Since 1845 the increase in population had been 18 per cent., while the increase in the consumption of intoxicating liquors amounted to 77 per cent. Comparing the consumption in the cotton trade with that in the liquor trade, Mr. Hoyle showed that while the consumption per head of drink amounted to £4 7s 4d, the consumption per head of cotton goods was only 7s 5d. During the last 15 years the increase in the consumption of liquors has been 48 per cent., and the decrease in the consumption of cotton goods had been 3.2 per cent. It might be said that there had been a considerable substitution of linen and woolen goods, but the statistics of the country did not bear out that. Looking at the question from an economical standpoint, he could not regard the whole of the millions as waste. Admitting that the moderate use of alcoholic liquor was a good thing, there was still a large amount of excess of intemperance. Thirty or forty millions would cover all the consumption, if drink were used in moderation, so that 100 millions or 110 millions per annum would represent the excess. Taking an illustration which had come within his own notice, Mr. Hoyle said that a working man who had been given to spending a good deal of his money in drink stopped drinking, and in a few years afterwards had his family better clothed, his house well furnished, a farm well stocked, and had been able to build some houses. Thus all the industries of the country had been benefited by money which might have been thrown away if spent in drink. Now, supposing the 110 millions which he had shown were annually wasted in this country in the consumption of drink had been spent in the same way—say fifteen millions to the cotton trade, ten millions to the woolen trade, five millions to the linen trade, five millions for crockery and china, fifteen millions for furniture, and twenty millions for better houses, would not all the branches of industry in the country be benefited? The money thus employed would well nigh double our trade, and it would find employment for five times as many people as were employed in the liquor trade. In the Caledonian Distillery in Edinburgh there were 150 men employed, while in the Atlas Ironworks, Sheffield, which turned over exactly the same amount of money as the Caledonian distillery, 4,000 men were employed. Our police rates were nearly altogether owing to the drunken habits of the people in the country; and Mr. Hoyle showed how much the country would gain by all those paupers and criminals (who had been made so chiefly by drink) becoming productive agents. Besides the loss from taxation which was owing to drink, and the loss of labor, there was also the loss from the incapacity and disease which resulted from intemperate habits. Now, adding all these indirect losses together, people who had studied the question had come to the conclusion that we were losing as much indirectly as we were spending directly, so that our total expenditure was in round numbers 285 millions—or, deducting what the Government got in the shape of taxation 250 millions sterling—that was one-fourth of

the entire national income. If it had not been for the great development of our foreign trade this country could not stand this loss. After showing that the stoppage of the expenditure on drink, and the increased demand for cotton or woolen goods, furniture, etc., which would result, would tend to the rapid development of the home trade, and that that would be more highly beneficial to the country than even the development of the foreign trade. Mr. Hoyle went on to say there was no question that some countries that were now competing with us in manufactures were very close on our heels; and if this country was to continue to bear the burdens he had referred to—viz., the loss by taxation, and unproductive labor and incapacitated workmen, then this country would not be able to compete with such countries as had not such burdens to carry. If one country had three times the burden of taxation or cost in the shape of unskilled labor or incapacitated workmen that another country had, that other country stood a better chance of supplying the markets of the world. Sooner or later commercial men must face this question, for our country could not go on carrying this burden (applause).

Mr. John Patterson moved a vote of thanks to Mr. Hoyle for his excellent address, and Mr. W. S. Caine, in seconding the motion said—There was one aspect of the question which Mr. Hoyle had not gone into—probably for want of time—viz., to draw a comparison between the amount of wages earned in the production of liquor as compared with what was earned in other trades. Mr. Hoyle had informed him that out of one hundred millions spent in liquor only two millions were spent in wages. Now, he had been making a calculation with reference to a trade with which he had something to do—viz., the tinplate trade—and he found that out of a turnover of about £4,000,000, £1,200,000 was expended in workmen's wages. He believed that the same proportion would be found to exist in most of the trades of the country.

The motion was carried; and Mr. Hoyle briefly replied to the vote of thanks.—*Post.*

Recreation does not mean idleness, and it may mean labor. A wise man will so arrange his labors that each succeeding one shall be so totally different from the last, that it shall serve as a recreation for it. Physical exertion may follow mental, and then give place to it again. A man equally wise in all other hygienic measures, who could nicely adjust the labors of mind and body in their true proportions, might hope to attain old age with all his mental faculties fresh and vigorous to the last.

KNOWLEDGE.—Knowledge, like grief or joy, has its degrees. A child can learn the Ten Commandments, and can obey them too, but it has no information on the subject compared with any good man in the middle life who has seen the drama of mankind, with its daily ruin of those who have cast themselves against the true and the good. You have only one life to live here. The path is not long, and you cannot go over it a second time. Therefore it is necessary to be earnest and sincere—earnest, lest lessons be unread and duties be undone; sincere, lest some false pursuit, some hypocrite's hope, hover before you, an *ignis fatuus*, instead of an eternal star.

HARDENING CHILDREN.—The delusion, once so popular, that scant clothing of children, reaching in extreme cases almost semi-nudity, caused them to become "hardy," is at last disappearing from amongst the educated classes; and the truth is now recognized that it was only the exceptionally strong children who survived the treatment, while the weaker ones died off or fell into chronic ill health. Among the less educated classes many grave errors still exist, and will probably continue to exist until the laws and precepts of sanitary science become more generally diffused and obeyed. To keep the legs and arms, and a great portion of the breast and neck exposed, is a terrible ordeal for children to pass through as a sacrifice to the Moloch of fashion.—*Sanitary Record.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 12, 1877.

THE PRESIDENCY OF THE UNITED STATES.

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The citizens of Utah are intensely interested in the institutions under which they live, not only their special home institutions, including their religion, with its obligations and its responsibilities, but they are also interested in those of a local character, which spring from their associations with the United States. Their Territory is an integral part of their common country, their leading officers are the appointees of the Federal Cabinet, and the complexion of their officials, including Governor, Secretary of State, Chief, and Associate Justices, U.S. Attorney, Marshal, Land Officers, and the U.S. Assessor, are all colored by the Administration whose servants (?) they are. When the Administration is partizan or prejudiced, these men are usually the same, and inasmuch as official salvation is sometimes contingent upon sycophancy, we find the manifestations of petty office-holders more intensely partizan and obtrusive than is even expected or desired by those who appoint. This, with men of unevenly balanced organization, culminates in tyranny and official malpractice, until law is in abeyance, justice deferred, and human rights suspended, and it leads to a perennial change of officials, which is fatal to interest, to understanding, to consolidation, and altogether subversive of the respect which should be developed under any form of government, if it would win the affections and confidence of its subjects.

The historic tablets of Utah have been defaced by blundering incapacity, by religious persecution, by judicial intolerance, by political barbarism, by reckless malpractice, by persistent tyranny, by wilful misunderstanding, and untiring misrepresentation; its people have been belied, abused, insulted, betrayed; their interests have been given to the winds, their reputations devoured by dogs, and their substance subject to peculation and thievery; their leaders and best men have been the victims of fraud, avarice, and imprisonment; their names held blatant by the unscrupulous adventurer, and their property held at the mercy of unbonded petty officers; their municipal authorities have been debased, and their efforts in the cause of sobriety and virtue rendered a nullity and an expense; vice and lawlessness have been winked at above the ermine, and the spirit of resistance to law and order has been evoked by the insinuations of the bench; their Governors have hewn down fundamental right, trampled upon constitutional authority, and super-

seded by edict the universal practice of the nation at large; in fact, at the bidding of delegated authority, all their best interests have been jeopardized, their most sacred rights ignored, their cherished convictions ruthlessly assailed, their laws themselves have been warped, twisted, misapplied, and perverted to such an extent, that had the people not had faith in the ultimate triumph of right, in their institutions and country, in their leaders and themselves, in their religion and God, these conditions might have fanned to a flame the spirit of resistance, the practice of patience, the love of home, the respect for friends, the patriotism of country, until in one grand, sublime struggle for truth and justice, their enemies would have gone down before the impulses of such a combination, and would have been consumed as the furnace would consume the insects of a day.

But the people of Utah have been cradled in the battle and the storm, they have from their origin been subject to the fire and flame, many a time and oft have they bent themselves to the hurricane, and prostrated themselves before the whirlwind, their martyrs have gone down in the fray, like the leaves of autumn before the frost, yet they have never been subdued, they have never been recreant to their calling, or lost faith in their mission and trust, and to-day their faith in the future burns with a glow and lustre as unquenchable and life-giving as the glory of the noonday sun. The nation, with which they are identified, has just passed through the fierce spasms of political rancor and partizan strife, all the worst elements of human character have been evoked and exhibited, the influence of money, the love of place, the greed of speculation have never been manifested on so grand a scale, or been so portentous in their bearing on the future, as in the contest which has just been closed by the inauguration of Rutherford B. Hayes to the Presidency of the United States; "from the Bay of Fundy to the Golden Gate, from the Great Lakes to Florida Keys," the interest of the nation has been absorbing; a very trifling incident would have lit the lurid flames of civil war; nothing but the check-rein of the Almighty has preserved the people who were on the border land of anarchy, from the fearful consequences and penalties of their course;—this, that another opportunity might be opened for a return to the primitive purity of the constitutional faith, to a respect for its fundamental duties and privileges, and a love for its genius and spirit.

The citizens of Utah have been by far the least excited, of all the multifarious people of the United States; not from indifference, but from faith; faith in destiny, and faith in God; they know that he has preserved them from overthrow and destruction, by giving wisdom to the Supreme Court of the United States, by softening and ameliorating the prejudices of the late President U. S. Grant, that he also will, if need be, dispose the heart of the new incumbent of the Presidential chair in favor of right, of justice, and of official integrity; the people of Utah hope for this, the Latter day Saints will pray for it; if moderation is the policy of the new administration they will sustain it, if its Cabinet shall be the reflex of the Constitution, and its spirit be that of its institutions, there will be peace in the land; the second century of our national history will have been well begun, a new era will have been opened in its career of social, commercial, and political life; should it yield to sectionalism, or consider the interests of party paramount, if it should prove to be enslaved

by bigotry, prejudice, and selfishness, then the clouds will settle with increasing darkness, present depression will foster further discontent, until lawlessness shall culminate in rebellion and revolution, the land will be dyed again—baptized in blood, and overwhelmed in anarchy, will be lost in all the horrors which belong to suicide and death; what the era needs is men, true, whole-souled, intelligent, devoted men; the nation needs to be freed from politicians, and to have her destiny moulded by statesmen, to be delivered from demagogues and placemen, and have her high places filled with that unselfish patriotism which should characterize her nobles; her office-seekers should be superseded by those whom the office should demand; her practice and policy of present expediency should be thrown to the winds, and a comprehensive conception of national needs should be the law and rule of action, the ignorance of man's wisdom "should pale its ineffectual fires," before the inspiration of a great nation's destiny and a great nation's life; her resources should be held subject and made tributary to her development, instead of being frittered away upon political hucksters, and impecunious lobbyists; her judiciary and executive should be "above suspicion and beyond reproach," and the rights and privileges of the poorest of her subjects should be held sacred as those of the highest in the land; the walls of the great superstructure of liberty should not be built with untempered mortar, but in every detail of its labor and force should be subject to and controlled by, that grand spirit of inspiration which guided the laying of its foundation stones; as exhibited in its constitutional reverence for every right and privilege which could aid or impress individual culture, and consequent national glory; in other words, all the controlling forces of the government should be the product of the loftiest inspiration, "its officers should be peace and its exactors righteousness," each man as incorruptible as the angels, and as anxious for the right, like those men of God who in every age, have panted for that era whose dawn and triumph is so intimately blended with the history and future of the continent of North America, and the *locale* of the present United States.

May the spirit of truth direct her councils, the spirit of God inspire her officers, the light of eternity illuminate her history, and the "Priesthood of the Almighty" soon control her destiny, that she may be as a beacon light to the nations,—the salvation of the world.

H. W. N.

MISSIONARY INTELLIGENCE.

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MORMON INVASION.—The New York *Herald* says—"The prospect of evangelization of New York and Brooklyn by the Mormons may not seem to theologians a very strong one, but the preparations being made for the purpose are, according to our reporter, of a nature that explains whatever success the Latter-day Saints have attained to. Talk cannot hurt it; only the churches that mean business as earnestly as the Mormons do, can arrest the progress of the threatened movement."

PRATT.—Missionaries were laboring unceasingly, holding meetings and preaching to both the English and Spanish speaking population of Tampe, Maricopa Co., Arizona, U.S. At the place named the people who speak the Spanish language were visited by the Padre or Priest from another section,

and informed by him that if they went to hear the "Mormon" Elders they would be under condemnation as committing a great sin, therefore they were shy about coming out to meeting. Some of the party expected soon to visit and preach to the Pimas, Maricopas and Papago Indians, some of whom speak the Spanish language. P.

ILLINOIS, U.S.—Mr. Winters, who resided in this place many years ago, and who emigrated west with the Mormons in 1847, where he has lived ever since, was in this city recently, and gave us a friendly call. He is quite a sociable gentleman, and during his conversation with us said that he recognized many of the buildings which he knew in his boyhood, and which are yet standing apparently as good as new. He said that he found but two or three persons whom he remembered as living here at the time he left, only one of whom he mentioned—Major Bidamon. There are quite a number of others here who were living here at the time, but he had forgotten them in the long lapse of time.—*Nauvoo Expositor.*

WISCONSIN, U.S.—"The three Mormon Elders who have been sojourning in our city for some weeks past, held forth at the Court House on Monday and Tuesday evenings to large audiences. They seem to be zealous advocates of their peculiar doctrines, and enunciate them with an unction that would shame a camp meeting. On Thursday evening these Latter-day Saints will discourse upon the 'Second coming of Christ, and the judgment preceding his appearance.' Friday evening they will discourse upon the Mormon theory of plurality of wives, or polygamy. Let's all go and hear how they'll handle the subjects."—Wausau *Central Wisconsin*, Jan 23rd.

RETURNED.—We were pleased to receive a call from Elder Samuel P. Richards, who arrived from a mission to the Sandwich Islands, for which part he left here on November 1, 1873. While there he was engaged nearly the whole of the time traveling and preaching, making the trip of the entire group twice over. His traveling extensively among the people, and having studied the language a little before leaving home, enabled him to gain a thorough knowledge of it, so as to read, write, and speak it with freedom. Elder R. states that the mission is in a prosperous condition and on the increase. Elder W. H. Branch, of St. George, also returned. The two left Honolulu on the 19th of January, on a sailing vessel, making the passage to San Francisco in fourteen days. There they saw Elders Woodbury and Jacob Gates, jun., who were about to take steamer for the Islands. We further learn that Elder Henry P. Richards arrived at Honolulu on January 12th, and that the voyage from San Francisco had improved his health.—*Deseret News.*

MORGAN.—J. Morgan writes from Haywood Church, Georgia, U.S., to the *Deseret News*:—In this State there are 26,199 more females of a marriageable age than males, and my mind is often led to reflect how completely they fulfill the prophecy of Paul, as recorded in 1 Timothy, 4th chapter—"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared as with a hot iron, forbidding to marry." And these 26,199 women are "forbidden to marry" by an (ill) legal enactment of a so-called Christian people, whose hireling priesthood preach for hire and divine for money, speaking lies in hypocrisy, and teaching the doctrine of devils. The Southern States are torn and rent by political and religious strife from centre to circumference, and the people stand in momentary expectation of mighty events that seem to them to be in the near future, but so great is the power of darkness that they seem more like animals caught in the snare, than intelligent beings, with the capacity to understand and comprehend the truth. The very air seems filled with the shadows of coming events, and the people feel and see it, but it seems impossible to convince them of the feasibility of the plan of escape.

STUART.—D. M. Stuart writes to the *Deseret News*:—There are twenty six Elders called to labor in the St. Louis district, U.S., over which your fellow-servant has been called to preside. The district embraces the following named States—Ohio, Indiana, Illinois, and Missouri. I have appointed Elders to take charge of each State, and direct the labors of the Elders in their respective States, so as to lighten the burden off my shoulders and mind, and facilitate the work of the ministry. Our mutual friend, brother Middleton, has charge of the State of Illinois, his head-quarters being at this place. I came here to install him in that calling. Last year at this time we had no Saints here, now we have a fine, live branch grafted into the true vine. The Elders with me are energetic and out among the people, bearing a faithful testimony, and report that they have openings to preach in almost all places where they travel. Prejudice is fast breaking down. There has been so much said and written about plural marriage, by our enemies, that the people are anxious to know of our Elders the facts in the case, and we are called upon to teach and expound the Scriptures pertaining to the heavenly order of matrimony, in public and in private, everywhere we go, and the people as a general thing listen with marked attention. I have been delivering lectures here to crowded houses on the divine mission of Joseph Smith the Prophet, and Brigham Young as his lawful successor.

J. R. PORTER writes to the *Deseret News* from East Bend, Kentucky, U. S. I visited the Chicago Tabernacle, and heard the modern revivalists deal out in their own peculiar manner. Mr. Moody is purely original in gesture and speech, without an effort at oratory. Sankey's singing is always appreciated by the audience. It may be said that Moody talks scriptural lessons, but Sankey sings them. Upon being asked to whom the converted singers should apply for baptism, Mr. Moody replied it was his business to catch them, other people might string them. There are four "white" and one "colored" churches in Rising Sun, Ind., all out of order, except the Methodists'. Steam is being added both day and night to this one, by the local and circuit preachers, who have raised the order of the day to a confused mingling of preaching, praying, shouting, wringing of hands, groaning and weeping. Among this class we find Prophets, one of them, as a "dernier resort," said, "There are just six persons present who will die during this year; we want you just six. Oh, do come to Christ." Through tears of sorrow the members of the other sects tell us mismanagement threw their churches into debt, and hard times threw the people into poverty, necessitating the preachers to seek other employment. A young Baptist lady bitterly said, she had wept hours on the pillow, over the situation, but to no purpose, the church door still remained closed. How long the Lord would permit this affliction she knew not. Thousands are disgusted with what is termed religion, and have surrounded themselves with a wall of unbelief, nearly impenetrable. Nothing, save it be the chastening hand of an offended God, will deliver the masses from their present condition. They are fast being bound in bundles by priestcraft and infidelity, and hurried on to the burning. We thrust, yet thrust, in our sickles while the day lasts, that we may be called of God.

MISSIONARIES SOUTH.—Elder Meliton Gonzales Trejo, who is with the Pratt company of missionaries, writes thus from Hayden's Ferry, Maricopa County, Arizona: "We are now between the Salt and Gaila Rivers, on a very extensive, rich plain, covered with trees and small brush, watered in some small places by means of canals, from the two rivers named. The river dams and canals are very easily made, on account of the solid bottom of the rivers, and pure farming clay of the plain. In fact, the people who are now living here find it very easy to get good farms in one or two years without much hard labor. They unite as we do in making canals. The climate is one of the most delightful in the world, and, until a few years ago, one of the most healthy too, but lately the people have been troubled with fevers, of which nobody seems to know the cause. The water is good, and the sky is clear, there being no

stagnant pools; the ground is dry and the winds blow freely in every direction; in fine I don't believe those fevers are naturally in the country, but they are caused by the people not taking proper care of themselves." He further states that the plain is about fifty miles long by thirty miles wide, and is as level and easily watered as any extent of land in the world, with a climate well adapted for the cultivation of vineyards, olives, figs, etc. Grain is high priced, wheat being $3 a hundred pounds, butter 75 cents a pound, and other things in proportion. Lucern and sugar cane flourish, and the farmers get a fine return for sweet potatoes, which are easily produced, and sell there at six cents a pound. The missionaries are meeting with success in their missionary labors, and were in hopes yet of accomplishing great good.

UTAH NEWS.

From the *Deseret News*:—

THE YOUNG MEN SPEAK.—A petition, asking the City Council to restrain and suppress, so far as in their power lies, the liquor traffic, will soon be presented to that body, signed by the members of the Young Men's Mutual Improvement Associations.

IMPROVING.—A late dispatch by Deseret Telegraph, from St. George, states that President Young's health has been steadily improving for some time, he being able to walk around. The rheumatism with which he has been afflicted is gradually leaving him.

AN INVENTION.—Mr. George Bond exhibited to us a lock which he has invented, which appears to work well. A specimen can be seen at Hennefer's barber shop. It is an ingenious contrivance, and the following are among the points claimed for it: It is easy to be opened by those who know how to do it. The inner works are simple. If 100 locks be distributed to as many persons, one man will fail to open another lock than his own.

ANOTHER PARTY.—There was a pleasant party at the Seventeenth Ward School-house recently, for the benefit of the Sunday-school. The children of that useful and flourishing institution presented the Superintendent, brother James Dwyer, with a testimonial of respect, in the shape of the portraits of Joseph and Hyrum Smith and of the First Presidency and Twelve Apostles, beautifully combined by ornamentation, executed by brother Lenzi.

ENTERTAINMENT.—A variety entertainment, consisting of songs, recitations, duets, instrumental performances, etc., was given under the auspices of the 20th Ward Sunday-school, at the School-house. The proceeds will be devoted to the purchasing of books, etc., for the use of the excellent institution named.

SUNDAY SCHOOL.—There has been a general distribution of prizes in the 15th Ward Sunday School. Bishop Burton awarded the advanced ones, given to those pupils who stood the highest in general points of excellence, after which each teacher distributed a prize to each of the members of his class. Brother Thomas C. Griggs is Superintendent, and is aided by an efficient corps of assistants. It includes over 300 pupils, and is in fine working condition.

CENTENNIAL.—Mr. C. R. Savage expected to exhibit the great Philadelphia Centennial show at the Twentieth Ward School-house, by means of a characteristically lively lecture, and vivid illustration by the lantern and electric light, the instrument to be manipulated by Mr. Leinhart. A short exhibition, given recently, afforded great satisfaction. Proceeds were to be devoted to the purchase of lantern slides for the Twentieth Ward Institute.

LIQUOR RESTRICTION.—Three hundred ladies of Beaver City have petitioned the municipal authorities of that city, stating that there are seven liquor stores there, and that the great amount of spirituous liquors sold has a demoralizing

effect upon the youth of the community, and asking the said authorities to restrain as far as possible the baneful, demoralizing traffic, by raising the license to a figure that will cause it to be used only for medical purposes; also that an ordinance forbidding the sale of liquor to all minors under twenty-one years be passed, that the city police be required to see that the same be rigidly enforced, and that such other relief as the protection of the youth demands, be given.

CONFERENCE.—There is a strong desire on the part of the people generally in the northern counties to attend the next General Annual Conference of the Church of Jesus Christ of Latter-day Saints, which is announced to be held at St. George, Southern Utah. This desire is very natural and commendable, especially considering the circumstances under which the assemblage will meet, when it is expected that a Temple to the Most High will be completed, and be dedicated, as a whole, on that occasion. Many good Latter-day Saints express a hope that they will be able to visit St. George next April, but having no team or wagon don't see how they can. We have heard the suggestion, however, that a good many might be able to go, that could not otherwise, if a number of brethren were to club together in little companies, agreeing with the owners of teams as to the terms of passage, etc.

"CANNY"—The sons and daughters of old Scotia celebrated the anniversary of the birthday of Robert Burns, the national poet of Scotland, in Driver's Hall, January 25th. Mr. Alexander Ross, chairman, introduced the subject of the meeting in a brief speech. Mr. John Frew, of Hoopersville, sang, "Robin was a Rovin' Boy." Messrs. Walter Thompson, W. N. Fife, F. D. Richards, L. J. Herrick, Lorin Farr, and C. W. Penrose also made speeches. Songs and recitations were given by Messrs. John Crawford, Alexander Stuart, James Moyes and John Fife. The following gentlemen, by songs and otherwise, contributed much to the pleasures of the evening; John Russell, Peter McFarland, W. D. and J. P. Sprunt, and A. Greenwell. Mr. Alex. Budge also attracted the attention and elicited applause from the assembly, while executing, in a masterly style, a hornpipe dance. "Aunt Betsy" recited "Tam O'Shanter," Mr. W. C. Dunbar, of Salt Lake City, entertained the company with songs and music from his bagpipes. Mrs. Helena McKay, a very aged Scotch lady, danced a Scotch reel. Haggis and oatmeal cakes were served at 12 o'clock. The committees deserve much credit for their untiring exertions to render the enjoyments of the evening complete.

By invitation, the 15th Ward Y. M. M. I. Association and the Y. L. Retrenchment Association met the 16th Ward Association in the 16th Ward School house, and a very enjoyable time was had. The attendance from each Ward was good, filling the house, mostly with young people. At half past seven Francis Cope, President of the 16th Ward Association, made a few remarks, and introduced successively the following young brethren, who responded with short addresses—W. Burton, President—Thomas E. Hull and Thomas C. Griggs of the 15th Ward Association, Jos. H. Parry, John G. Smith, Walter J. Lewis, Eli A. Follond and Cyrus H. Gold of the 16th Ward Association. The speakers, without exception, felt excellently and spoke with much freedom, dwelling upon the importance of these associations and their benefit to the young in Israel; the first principles of the Gospel were spoken upon in an instructive manner, also the subjects of temperance, obedience, morality, and kindred topics. About a month since the 16th Ward Association met in the 15th Ward with its Association, and a very good time was enjoyed. These combined meetings might do much toward awakening an interest in the Y. M. I. Associations of both Wards.

CITIZEN.—Citizen writes from Centreville, Davis County, Utah, to the *Deseret News*.—There are in this place two day schools in successful operation. The school population of the third district in this county, according to the census taken in October, 1876, is eighty-three; the number of pupils enrolled is seventy-seven; and the average attendance during the last two months has

been seventy. This school is under the direction of Mr. Jas. J. Chandler and Mrs. A. Kesler, who are striving to instil into the minds of the pupils the principles that will fit them for the practical purposes of life. The tax-payers in the district, feeling a lively interest in this important matter, the education of the young, met and voted to support their school by taxation, so that the children of the widow, the orphans, and those who are struggling with poverty, may have equal opportunities with the children of those who are more abundantly blessed with the good things of this world to obtain an education. The Sunday-school, under the supervision of Mr. Thomas Whitaker, who is assisted by an efficient and energetic corps of teachers, is of incalculable benefit to the young. The average attendance is 100 and upwards. For the purpose of encouraging the diligent, and stimulating those who might be indifferent, rewards were distributed.

TWO DAYS' CONFERENCE.—Held at Paris, Bear Lake County, Idaho Territory, Jan. 27th and 28th, 1877, at which Bishop Wm. Budge spoke, showing the harmony and order that prevailed in the kingdom of God in comparison with the kingdoms of the world, and that man was incapable of organizing so perfect a system. He advocated the necessity of more meetings, more schools, and more co-operation in the settlements; showed the advantages of co-operation, and how much good had been accomplished by one small institution ("The Paris Co Operative Store and Dairy") in the space of two years—it had paid in dividends nearly one hundred per cent. since its organization—besides distributing thousands of dollars among the people in improvements, freighting, etc. Counselled the people to be prompt in paying their Tithes and offerings; said there were many poor in the Church to-day because they neglected those duties. James H. Hart endorsed the sentiments of Bishop Budge. He rejoiced in the principles of truth years ago, and they were as dear to him to-day as then; then we were a mere handful of people, seeking a home in these mountains, where we might live our religion; now we were numbered by thousands. President C. C. Rich read a revelation from the Doctrine and Covenants. He said he read this because he considered it of great importance. We must receive and comply with the principles of truth in order to obtain eternal life. There was no principle revealed but what was necessary for us to observe. Related the adverse circumstances under which Temples had been erected by this people. Showed the importance and necessity of Temples, and exhorted the people to be liberal and assist in their erection. The Lord had said he would try this people as he did Abraham, and he was trying us, and he would continue to try us until we learned to overcome. The men who taught the people have a right to call upon the Almighty for a knowledge of the things they taught. Bishop Budge made some further remarks on the principle of Tithing. Advised the Elders not only to be prompt themselves, but to teach it to their sons and daughters. Counselled the members of the Y. M. M. I. Association to teach it in their meetings. Bore testimony to President Rich's teachings, and advised all to treasure them up. The School-house was filled to overflowing, and a great many could not find standing room inside the building. Sunday evening brought to a close one of the most interesting and instructive Conferences we have ever attended. The instructions were spirited and to the point. President Rich in his usual kind, fatherly style, and Bishop Budge stirring up the people to further usefulness. Great praise is due to T. W. Harley and his choir, for the efficient manner the singing was rendered, with organ accompaniment, during the Conference. It was a time of general rejoicing.

WALTER HOGE *in Deseret News.*

If Nature is the book of God, man is the most interesting and valuable chapter.

There is an emanation from the heart in genuine hospitality which cannot be described, but is immediately felt, and puts the stranger at once at his ease.